

recreation, *not* in the presence of an outward moral foulness, but first in the presence of an outward moral whiteness. Nicodemus was no thief. Nicodemus was no adulterer. Nicodemus was not a man whose lips were reeking with profanity. In simply outward moral qualities you can find no fairer character in all the Scripture. Nicodemus was earnest. He was nobly free from prejudice. He was ready to listen to the startling revolutionizing utterances of the new Teacher. He was no coward, either. He came to talk with Jesus by night because the night was the only time when he could get the quiet personal instruction his soul was hungering for. And yet Christ does not tell him that he is all right in present moral germ, that all he needs is culture. No. This is what Christ says: Deepest down, and for the first thing, you need *new life*, O Nicodemus. Somehow there must be put into you a different sort of moral germ. Except a man be *born again* he cannot see the kingdom of God; or, as the words are more startling and subversive still in the original, Except a man be *begotten anew* he cannot see the kingdom of God. Christ's language carries Nicodemus back to the very beginnings of life. Back there in the fountain new waters must begin to flow.

Well, it seems to me, if you are going to accept Christ at all as a religious teacher, you cannot here begin to pick and choose. You cannot say I will believe him in other things, but not in this. This is the fundamental thing. This is that on which his entire teaching stands. You might as well say you would believe Sir Isaac Newton in what he tells you about the movements of the planets, but that you will not believe him in what he tells you about gravity. But you cannot believe him about these except you do this; for what Sir Isaac teaches you about those movements is founded upon what he teaches you about gravity. You cannot say Christ was right about other things tho mistaken here. The mistake is too fundamental. If mistaken here, then mistaken everywhere, and Christ is untrustworthy altogether.

But this means *depravity*! Well, Christ taught a human depravity. This demand for a moral recreation can mean nothing else. In the sense that every man is as bad as he can be, Christ did not teach depravity. In the sense that in all the parts and powers of his nature sin has damaged man, and has so damaged him that the only thing which can save him is the infusion of new moral life, the moral recreation of the man, Christ did teach depravity. And such depravity is, concerning us, the sad and solemn fact.

As Luther puts the matter, Nicodemus had said: "Thou art a teacher come from God," and stood expecting some *new doctrine*. Jesus said to him: "My teaching is not of doing and leaving undone, but of *becoming*; so that it is not new works to be done, but a new man to do them; not simply the living otherwise, but the *being new born*."

This is Christ's demand. Every life is

wrong until it begins anew from this fresh germ and root.

## Missions

### Washington Letter

The parson and his family, have been enjoying no little kindness at the hands of some of the Father's children at Good's Mills, Virginia,—sisters C. T. VanLear, Laura Good and Emma Pirkey. We could not go to see them, neither have they been able to visit us, but they have sent their "compliments" in the shape of fruit, canned goods, etc. These things are very suitable gifts to a family of "*consumptives*," and the "Lyon" family seems to have a strong tendency in that direction, at least we find that our "*consuming*" capacities are by no means confined to the diminutive degree. Many thanks, dear sisters, we cannot tell you how much we have enjoyed your substantial remembrance of our bodily needs.

But really, did you hear that the missionary and family had quit eating meat and had concluded to live strictly on vegetables and fruits until or unless the "trust" will lower its prices? Seems strange, but our sisters' donation came just at the very time we seem to need them most. I have never yet joined any society outside of the church, but I feel like joining one under promise to "eat no flesh while the world standeth," or until the "trust" power is broken, if such a thing be possible in the present dispensation. "Ah, foolish man; why thus deny yourself; capital is omnipotent; the 'trust' power will but laugh at you." Well, let them laugh while they can. I believe in standing on the side of right and justice even tho I must stand alone. The power of Satan can never be broken any other way. Let this spirit dominate every soul that professes to love Jesus Christ and how soon the saloon power and every other power from the devil would be wiped out of existence! His Satanic majesty would soon tremble on his throne and call out, "enough," if all of God's professed children would stand as a unit on the side of right, and be willing to be called a "fool for Christ's sake."

I am much pleased with the late doctrinal number of EVANGELIST, and we shall use them freely and persistently. At the top of each paper I write, "*To be returned,—Please.*" Then, as soon as they have been read in one family, we place in another, and so on.

It does me much good also to learn that so many of the congregations are falling in line in the practice of weekly cottage prayer meetings. Some weeks we have one almost every night that we do not have services at the church. We can not over estimate their worth.

Before I close I wish to repeat a request made often hitherto, but few have heeded it. But I never "let up." It is this: Please write me a card and tell me the names and

addresses of friends and relatives in this city, so that I may call on them. As a rule this is rarely done, and because of this failure, great losses are sustained not only by our friends but to the church and we lose the blessing, and shall finally be charged up with this in the great day. Please do not fail to comply with this request. Pray for us and that God may supply our needs both temporal and spiritual.

W. M. LYON.

315 9th St. S. E.

## Among the Churches

### Field Notes

On Thursday morning May 20th, Brother Keller and I left Martinsburg, Pa., and came on down to Harrisburg where we stopped over a day to see the great German Baptist "elephant." This was the first time I had the pleasure of attending the great convocation; while its magnitude adds an element of inspiration to it, I believe that greater practical results would be accomplished with smaller numbers. A great audience is no doubt an inspiration to a speaker, but scarcely any speaker can inspire an audience of from six to seven thousand people in a one-story auditorium.

The work of the A. M. has been reported in the secular papers, hence I will not go into any details about it, suffice it to say that progress is *evident*. About twenty-six years ago after I had been baptized in the baptistry in the Philadelphia church, a committee from A. M. commanded the disuse of the "pool". At the late Conference it was decided by a large majority that "pools" might be used to baptize in when it was absolutely necessary. The local churches to be the judges as to the necessity. Life insurance in regular companies was also favorably passed upon. These few instances clearly show that the right or wrong of these questions is not considered, simply their popularity, or unpopularity among the membership of the church, when it becomes evident to the Standing Committee that such measures can be passed with a respectable majority it is ready to yield to the majority. If life insurance ever was wrong it is wrong yet. Just so with many other questions that have caused much trouble in the past.

Brother Keller had expected to come on down to the Maryland-Virginia Conference at St. James with me, but at Harrisburg he met some friends from the west that were going to visit at his home. This prevented him from attending the Convention, for which I was sorry. This district needs help and encouragement, especially the Virginia end of it. Brother Keller's presence and help would have added much to the occasion, but even as it was we had a very excellent inspiring Convention. It was admitted by all hands that it was a great improvement over the one held last year at the same place. The attendance was good, the business in the main harmonious, and some excellent resolutions formed; all that remains to be done is to have them carried out.

Eld. J. I. Hall has recently taken charge of the St. James and surrounding churches, and seems to be already deeply ingratiated in the hearts of his people. I think I can foresee a very successful work thru him in this community. This was my first actual acquaintance with Brother Hall, and he impresses me as a good pastor. I am sure he is a self-sacrificing man as he preaches at St. James, at Woburn, at Tilghmanton, and Williamson, Franklin Co. Pa., twenty-three miles distance from his home. My sympathy was aroused toward Brother Keller with his five charges about twenty-one miles apart, but Brother Hall has an equally hard field.